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FOR ZION'S HERALD. OUR INDIA MISSION.

BY BISHOP BAKER.

India has been the theatre of Christian Missions for the last seventy years, and exhibits more fully than perhaps any other pagan nation, the benign and saving influences of the gospel. Its pagan rites were bloody and revolting in the extreme, and Christian men looked to the civil power to introduce the same code of laws in the provinces which distinguished the home government. But commerce and political power are feeble evangelical agencies. It is true that many of the pagan rites of the country have been abolished by English law, but it was not until the work of forming a higher moral sentiment had been accomplished by religious influences. It is a matter of devout thanksgiving that the English Government sustains an entirely different relation than formerly, to the paganism of India, and has shown a stronger sympathy for Christian evangelism. Christian missionaries are not forbidden, as they were previously to the renewal of the charter of the East India Company in 1813, to embark from Great Britain for India, but were obliged to reach it by Danish or American transports. The government officers are no longer filled by the pilgrim tax and the fines and offerings connected with idolatrous practices. The Hindu-rope is no longer supported by grants of land and other alienations of the public revenue. The various pagan temples no longer pay their annual tax of \$150,000 to the government. The civil and military servants of the government are no longer required to attend Mohammedan and Heathen religious festivals, with a view of showing them respect. European troops are no longer required to fire salutes in honor of the Koran and idolatrous ceremonies. A brighter day has dawned. Infanticide has been mainly suppressed. Suttee, or the immolation of the widow on the funeral pile of her husband, has been abolished. The law which declares that a native shall forfeit his paternal inheritance by becoming a Christian has been abrogated. Government does not acknowledge caste in the army or in its educational institutions. In the courts the practice of swearing by the water of the Ganges, has, to a considerable extent, given way to affirmation by the Holy Bible. These changes have prepared the way for the rapid spread of the gospel. For many years past, all the leading denominations of Christians have sought to bear some part in rescuing from paganism the millions of India.

The Missionary Board of the Methodist Episcopal Church took no measures to establish a mission in that country until 1833. The Missionary Committee of that year made an appropriation sufficiently ample for the commencement of operations. When the authorities of the church began to inquire who could best represent our church in this pagan field, every eye seemed turned towards a young member of the New England Conference, whose missionary writings and eloquent appeals had deeply moved the heart of the church. Providence seemed to have trained him for missionary life. His early religious convictions were powerfully aroused by a sermon which he heard preached in Ireland, by our present Missionary Secretary, and his first appointment, as a preacher, was under the direction of Rev. James Lynch, a missionary who sailed for India with Dr. Cooke, and who became the first Superintendent of Wesleyan missions in India, and who gave to the cause thirty years of ministerial life. He received his appointment as missionary, as from the great Head of the church, though it cost him a painful struggle to leave behind him his two little motherless sons, and to consent that other hands should educate and provide for them, and to other hearts should be transferred the affections which a father justly claims to himself. Dr. Butler arrived at Calcutta on the twenty-fifth of September, 1834. The religious missionaries of other evangelical denominations received him gladly as a brother beloved, and extended to him every facility for the successful prosecution of his work. To these missionaries, convened in their monthly Conference, and to other friends, he submitted the question of the location of his mission. After a full investigation of the subject, the Rohilcund country and the kingdom of Oude were regarded by them with the greatest favor—the very section to which his attention had been directed by the first Superintendent of Wesleyan missions in India. The Rohilcund comprises the districts of Rohilcund, Bijnour, Moradabad, Badam, Bareilly, and Shahjahanpore, and the little State of Rampoor in the centre. This territory is about two hundred miles long, from East to West, and about one hundred miles from North to South. The river Ganges forms its Southern and Western boundaries—the Himalaya Mountains its Northern, and the kingdom of Oude, annexed to the British Provinces in 1856, its Eastern boundary. Bareilly is the largest town in the Rohilcund country, and contains a population of about one hundred and twelve thousand, and Lucknow is the capital of Oude, and a few years ago contained five hundred thousand inhabitants. This extended basin of the Ganges is studded with numerous villages, large towns and cities, containing a population from ten to twelve millions of souls—being more densely inhabited than any other portion of India.

The natives in the Northwestern Provinces are tall, athletic, and well proportioned, and are considered far superior physically to those in the Southern Provinces. The Mohammedan population in this section is, perhaps, greater than in most other parts of India—comprising between the mutiny, about one fourth part of the whole population. The learned language of the Hindoos is the Sanscrit—the sacred or perfected writing, in which their sacred books are written, and though it is no longer a spoken language, it is the basis of the dialects of the country. In modern India, it is said, that there are, at least, thirty different dialects, of which the Bengalee, Hindostanee, and the Urdu are the principal. The language spoken in Rohilcund and Oude—the language of our mission—is the Hindostanee. There are two dialects in which it is spoken—the Hindoo and the Urdu or mixed dialect. The Hindoo is spoken by the lower classes of Hindoos, and the Urdu by the Mohammedans. The Urdu is first learned by the missionaries, as it is understood by the bazaar-people of both religions. The court language of the British India Government was, for a long time, modern Persian, but this is now very generally displaced by the Hindostanee. A diligent student may acquire the language sufficiently to converse in it and to make short addresses in about six months, but it requires from eighteen to twenty-four months to become so far perfected in it as to preach in the language. The climate of the country is delightful from the middle of October to the middle of April—clear, cool and balmy. During the summer months but little work can be performed in the middle of the day, owing to intense heat.

On the evening of December, 1836, Dr. Butler reached Bareilly, and commenced his operations as a Christian missionary. Through the kindness of the American Presbyterian Mission at Allahabad, he was furnished with a native convert, named Joel, twenty years of age, who understood the language of the country, and who had proved himself an efficient laborer and successful local preacher in the mission. Divine service was immediately commenced in the city; preaching by Joel in the morning in Hindostanee, and in the afternoon by Dr. Butler to the English residents. A class meeting was regularly held, consisting of six persons—the missionary's fam-

ily and those associated with him in his work. Joel secured the attendance of some sixteen or eighteen of the natives. Soon there began to be painful evidences that the Sepoys, the native soldiers of the government, meditated a mutiny. It was mainly a Mohammedan movement to overthrow the British power and crush out the rising influence of the Christian religion. The government resolved to arm the Sepoys with Enfield rifles, and hence a new kind of greased cartridge was employed to adapt it to their rifle bore. A report immediately spread among the ignorant and superstitious native troops that the government intended to make them give up their religion by causing them, as the cartridges in loading had to be torn with the teeth, to bite the fat of pigs and of cows, the former of which was defilement to the Mussulman, and the latter would be sacrilege to the eyes of the Hindoo. The order substituting the new for the old kind of cartridge, was immediately revoked, but the storm of passion could not be controlled. It was a time which tried men's souls. The European soldiers were comparatively few, and the Sepoys were veterans, trained in the arts of war, and maddened by the sanguinary principles of their religion. They were ready to pour out their blood burning over them, still his faith saw a bright future. "I believe," says he, "that God is in this movement, and I expect that it will turn out rather for the furtherance of the gospel. God reigns. That is enough." As the tempest seemed to prostrate everything before it, still he saw God in the storm. "Believe me," says he, "this is one of the last terrible efforts of hell to retain its reigning grasp on beautiful India, and the issue will be salvation for her millions! Don't be discouraged for us. If sufferings abound, so do the consolations. But if I am cut off, which is not improbable, remember my mission and maintain it. For India is to be redeemed." Some two weeks before the insurgents reached Bareilly, the commanding officer requested that all the women and children should be sent off quietly, but immediately to the hills, and that Dr. Butler as religious teacher should accompany them. Dr. Butler communicated these facts to his wife, and solicited her opinion in regard to the course which she should pursue. It is not an easy matter for a mother, with her little ones clustering around her, to sit down and calmly deliberate when a murderous horde is rapidly pressing on to their destruction, where their hearts are torn by the thought of their own blood, if need be, for the cause of God, but it required no ordinary amount of grace to see their little innocent children butchered before their face. They went to the source of light and guidance, and commended themselves with tears to the divine protection. On rising from prayer, Mrs. Butler remarked that "she could see no her way clear to leave their post; it would be conceding too much to Satan and these wretched men." Still their friends urged them to leave, as most of the ladies and children had already done so. The Sabbath came, and more spread that that was to be the last day to Bareilly. Still they maintained, though with diminished congregations, the usual religious services—preaching in Hindostanee and English, and the holding of the class meeting. On Monday evening the news reached them that the Sepoys had risen in Delhi and murdered the Europeans, and proclaimed the restoration of the Mogul dynasty. They saw that further delay was impracticable. Having provided palkeys and carriers, they started that evening for Nynce Tal, a distance of about twenty-four miles. The first part of the journey they accomplished with comparative ease. The second night they reached a deep jungle, about twenty miles wide, near the base of the Himalayas, reeking with malaria—the haunts of tigers and elephants. About midnight they reached that part of it where the bearers were to be changed. Of the twenty-nine persons whom he had hired and paid, only nine and a torch-bearer could be found. He had three palkeys and only men enough for one, and there was no village or habitation of any kind where other bearers could be obtained. What a fit time and place for a strike, and some of the men belonging to other parties were well improving it by clamouring for larger "backsheesh." By great exertion other arrangements were soon made, but the men refused to proceed. The missionary turned aside into the dark jungle, and taking off his hat implored divine interference. He returned to the path with unshaken confidence in God, and without uttering a word, saw the men bend cheerfully to their journey, and they were stopped for a moment, until he had made them run of fifteen miles. In two days they reached Nynce Tal, their mountain home, situated between six and seven thousand feet above the plains of the Ganges. But this retreat did not long furnish them protection. The new king of Rohilcund dispatched a force of two or three thousand soldiers from Bareilly to capture the town, and hence the missionaries were sent some thirty miles from Nynce into the mountains for greater security. This journey was a perilous one. The path in some places only greater to six feet in width, ran along the verge of frightful precipices, where a single false step might have been fatal. But amid these perils God graciously protected them, and the missionary, full of confidence in the final triumph of his cause, wrote, "I have nothing to qualify or withdraw that I have stated; that power which through the agency of rolling thunder and the fierce lightnings of heaven destroys the noxious vapors and diffuses an atmospheric purity under which all nature rejoices, and blossoms as the rose; that very power is controlling the political destinies of the world, and the heathen world is purifying this tainted atmosphere and diffusing God's saving health among the millions of India."

The first night of May, 1857, was a memorable day in the history of the India mission. It was the holy Sabbath. On that day was the first outbreak of the mutiny in Bareilly. The Sepoys went to the mission house, the only public representation of Christianity in the city, to destroy all that made mention of the sacred name. They expressed the greatest regret that the missionary had made his escape. Joel, the local preacher, who had been left in charge of the mission premises, successfully eluded their search. But about twenty of our friends perished in that bloody strife. The preaching-place which had been fitted up, the parsonage and the missionary's valuable library, were burnt. But while these scenes of devastation were going on in the valley of the Ganges, blotting out every trace of missionary labor, the missionary was executing his mission in another field, and preaching the first Methodist sermon which was ever delivered on the Himalaya Mountains. And at the same time also, the writers assisted by Doctors Durbin, J. T. Peck, D. Patten, and E. O. Haven, was ordaining another missionary, Rev. Ralph Frier, to be associated with Dr. Butler for the redemption of India.

After the war-cloud had passed over, the superintendent and the newly arrived missionaries went forth to survey the mission field. The disasters of the past did not weaken their interest in their field of labor, but they served rather by the bond of suffering to explore their field. Dr. Butler and Bro. Frier revisited Bareilly for the first time after the mutiny. About the same time alluded to above, when Dr. Jewett and others were trying to infuse new life and energy into this suffering cause in this State, there was a movement commenced among the children, called by that beautiful and suggestive name, "Bands of Hope." Thousands will remember with pleasure and gratitude Peter Sinclair, of Scotland, who so faithfully and interestingly addressed the children in various places, and urged the friends of temperance to form the Bands, adopting a three-fold pledge

against the use of intoxicating liquors, tobacco and profanity. But he did not receive the support that was necessary to enable him to continue his labors in this State, and he was called to other fields of labor. But the enterprise was continued for awhile by one or two others, and some seventy-five or one hundred of these juvenile societies were formed in this city and elsewhere in the State; and doubtless some who read these lines will remember with pleasure the grand exhibition given by several of these Bands of Hope in Tremont Temple upon the annual Fast Day of 1859, when more than two thousand children sang beautiful temperance songs, and recitations were given by children from five years and upwards upon temperance, tobacco and profanity.

But the only support these laborers among children received was what the people chose to contribute where the societies were formed; and not being able to live upon air, (although a capital thing in a moderate way,) they had to abandon this field of labor, the most hopeful there can possibly be in this or any moral cause. A few hundred dollars annually would have secured the whole time and energy of one of these successful laborers; and had the work been continued faithfully from that time until the present, what a vast number would now be enrolled in these associations, and how many more would then be free from the bad habits that this organization was formed to prevent, would still be true to their pledge, instead of being addicted to one or all of them at the present time.

It is not an uncommon thing now to see a youth of sixteen to sixteen drinking deep and ale, if nothing stronger; and it is very common to see such smoking cigars or cheroots; while Christians are daily and hourly shocked to hear great oaths and vile language from many of this age. Shall these things be allowed to go on increasing from year to year, or shall there be an awakening among the dry bones of the once living temperance community, and a prompt and determined effort be made to retrieve the ground already lost, and by organizing the forces once more, commence a work that shall not be given up till the community is freed from the bondage of this terrible tyrant—Intemperance?

For Zion's Herald.
NEW YEAR'S EVE.
Slow behind the distant hills,
Fades the dim December light,
And the darkness like a mantle,
Wraps the busy world in night.
In the heavens the stars are gleaming,
Watching o'er the world below,
Brightly gleaming,
Softly beaming,
O'er this world of sin and woe.
All the world is sweetly sleeping,
On this quiet new year's night,
Sleep the few who have no keeping,
O'er the old year's waiting light.
Before the watch they worship,
Bow they humbly without fear,
Hope perceiving,
Strength receiving,
For the duties of the year.
'Tis a time for deep reflection,
Time for thought on actions past,
Pledges made and vows forgotten,
Mistaken hopes forever lost.
O! how oft to sin we're yielded,
And have grieved the God we love;
Now repenting,
To do right again we strive.
Hark! now peals the hour of midnight
On upon the trembling trees,
Old year dies, and this his death-knell,
Mourning through the leafless trees,
Meets the echo and the ringing
Of the new year's matin bells!
Hear their rhyming,
And their chiming,
Which the birth of new year tells.

For Zion's Herald.
THE QUESTION OF OUR AGE.
The progress of the war, the gradual suppression of the rebellion, and the corresponding liberation of the slaves, are opening to the nation a new and overwhelming question, "What about these freedmen?" If, as we believe, four millions of them are soon to be on our hands, it is time some settled policy should be at least under discussion. When they stand before us unshackled, homeless, landless, it will be no time for discussion, for there can then be no delay. How the proper habits of life can be initiated among them, and how they can be protected from the cupidity and avarice of speculators, and from the pretensions of philanthropists, both of whom we fear are swarming already in their midst, are subjects which will fill the heads and hearts of the statesmen, divines and philanthropists. Rash and unstudied plans, or immature schemes of experiment at the beginning, will be followed by reaction and failure; adding to the misery of the miserable, and reproach to the black man as incompetent for freedom. If the charities of the nation are to be relied upon for such a momentous work, the experience already had should result to the most carefully prepared system, in which all the philanthropic countries can unite, causing it to be most thoroughly known in all parts of the country, and well guarded against abuse.

If the government is going to meet adequately this fearful responsibility, its method should be settled at once and uniformly, all over the country. But if it is going to depend wholly or in part upon charitable offerings, let it be so avowed, that delay may not occur in one waiting for the other, which will superimpose unnecessary suffering. It seems to us that this natural waiting is now transpiring; neither party striking out boldly, as though it had the responsibility, though each is doing something, yet by no means up to the demands of the hour. Wonderful is the pressure of this work; and every hour's delay carries loss and suffering to hundreds of thousands, and holds back the tide of improvement which alone can make free citizens of these untalented and degraded ex-slaves. The subject presents itself in three aspects:

1. How can these poor creatures, coming continually into our lines as they are extended, be supplied with food and clothing? Or, what amounts to the same, how can they have employment? The government alone can give them anything like general labor within our army lines; all must be done there under military authority, which effectually checks individual enterprise, "red tape" so retards everything that all is done at a very great disadvantage. No one can go anywhere, or obtain or do anything, without a string of orders, no matter how long it requires. For these and other reasons, few persons are found in the lines who wish to hire help. The same course shuts out commerce, except army contractors, and little or nothing can be purchased, even by those who have money. This increases the difficulty of supplying food and clothing, except as the government does it. And the government has not sufficient work but for a small portion of these contractors, except the few who can be employed on the fortified plantations, which are not numerous, compared with the number who have escaped to us. Then, too, the working of these plantations is at so great a disadvantage from such considerations, and others, that they but little more than pay expenses, ordinarily, including salary of superintendents; espe-

cially such unskilled and inexperienced ones as are too often sent, such perhaps as are out of business at home, or young men just out of college, who know as little of agriculture as they do of commanding an army.

Such are some of the difficulties in the way of the government, which the country should understand, or it will unreasonably find fault. All the charitable operations are in like manner impeded by the foregoing considerations; showing that the poor contractors must of necessity fare hard for a long time, even with all the best possible efforts for assistance. In this region, and I judge considerably through the Department of the South, the hardest crisis is past; for the freedmen have long been free, with considerable opportunity for labor, with the large charities bestowed, they mostly can be comfortable if they will.

2. What is the best method of teaching them habits of industry, economy and self-reliance? In all these respects their whole life has tended to disqualify them for freedom. It would be strange if they showed now a single fitness for it. Nothing is more palpable than that these people should at once be treated in a way that will teach them to earn all they have. To furnish them employment is far better than to give them food and clothing; as they require the incentive of want to prompt exertion, or to use properly what is donated. The price of their labor being very low, as far as possible their purchases should correspond. The government is doing much in this direction; and Northern men, provided they are large-hearted and unselfish, who would scatter through this reclaimed district as planters, on uncultivated lands, and hire at fair wages uncultivated hands, or mechanics coming here and taking apprentices and teaching various branches of mechanical industry, would do immense service to this people, and do well for themselves, in our judgment, if they understand the business and the situation here. Cannot, will not, the government encourage and co-operation, will as a general thing do much better than salaried superintendents. For instance, if the government would extend to a few well-selected Northern mechanics the assistance it would extend to teachers—transportation and rations—thousands would come and run the risk of all their habitation; and if the right sort of men, they would be a God-send to the people.

This is the kind of "apprenticeship" needed here, rather than that other sort talked of, which would hold the people for a series of years as in servitude as slaves, and, of course, leave them at the end of it, just as unit for self-reliance as they are now. Sooner or later, if ever free, they must pass through the transition state, which will be attended with more or less jargon and suffering. It is during this state, while they are literally hungry and naked, just as dependent as little children, that the whole nation should extend a helping hand. And it will not long continue. More systematic and uniform action of government and philanthropists, (with a liberal grant of lands for agricultural and school purposes,) for one year, will lay the foundations of a good civilization and physical comfort. Happy and easy transit from the depths of human slavery to the greatest altitudes of civil freedom! But our present lack of system and uniformity results, first, in overlooking many cases of suffering, and, secondly, in frequent injudicious and profligate bestowment. More reliable agencies are demanded, and a more judicious policy of the government to inspire confidence.

3. What is to be done for the education of these freedmen? Though we put this question as the third in our order, it is by no means of third rate importance; for education is radical in the consideration of man's pecuniary and social wants. Untaught barbarians make a poor figure in civilized society with the rights of freemen. Therefore, if we are to admit these late slaves, but now freemen, to all the rights and powers of freemen, they must forthwith have education, at least in its rudiments; and its foundations should be laid immediately and broadly. We are now being taught a lesson, not wise for us ever to forget, of the danger coming from an ignorant population, under a free government like ours. Such a populace is the material out of which designing demagogues and would-be tyrants make rebellions; for they can be led anywhere by being made to believe anything, as has been and is now the case with the Confederate army. One populace of that sort on the same soil will answer; let us not allow another to grow up here. Here are millions who can read neither our constitution nor God's holy word. Schools and books have long been contraband here, where treason becomes naturally and easily indigenous.

Schools have been established within our army lines by charitable associations, liberally assisted by the government, though in an informal way, and under very great embarrassments. The National Freedmen's Relief Association has more than fifty teachers under their care in this department; and other associations have many teachers employed. These schools create great interest among parents and children, and are quite generally attended by such as are within reach of them. Their efficiency, however, might be very greatly increased by the removal of some of their present disabilities. There being no legal regulations in this regard, there is no system of uniformity; neither is there any certainty of securing suitable teachers and disciplinarians. We have no "school-books," nor common school furniture. Still, these schools are the best, if not the only thing that can under the circumstances be done for their education. But now is the time to cast ahead for the future schools of these people. The charitable schools must of necessity be continued for some time to come, as nearly nothing can be done by the government, and no system of system yet in operation. What it will do, is all unknown. But, from its liberal provisions for education in our new territories, we have occasion to hope large and noble provisions will be made for the people who by barbarian laws on American soil have been denied the light of letters. Their present helplessness and suffering condition is largely the result of such a system of legislation. Let the government hasten now to undo what it has allowed to be done. This is the least possible atonement it can make.

In new territories lands have been largely donated for school purposes, which by increasing value have generally come into the hands of the few, and the growing population of those States are now becoming intelligent, vigorous and wealthy. That was a wise policy, as a state measure, on the part of the government; and for this people it will be equally so, and more, it will be an act of consummate justice to these victims of our national wrong. All lovers of right and humanity, it seems to us, will agree on this point, viz: that these freedmen, so long crushed here to enrich their lordly masters, who have attempted to destroy our government and country too, to enslave oppression, should, in the final adjustment of this rebellion, have ample provision made for their bodies and minds, out of the soil which has degraded both. Let us then unite in asking the government to do these two things:

1. To continue and increase its present noble aid to the unparalleled charities of the free North, in supporting our incipient struggling schools already in existence among the contrabands; and 2. To make speedy and broad plans for the future, by setting apart largely forfeited lands in all the rebellious districts for this purpose. This, with the divine blessing, may make our modern American Egypt, like ancient

Egypt, the cradle of science. Let no time be lost, no pains spared, no efforts withheld, no half-way and hesitating measures accepted; for God has undertaken for his oppressed and suffering poor, and blasting and mildew seem to rest on everything which falls short of the full measure of right and truth. What Pharaoh would not give willingly, Jehovah took, and the king himself with it.

L. D. BARNHORS, Sup't Ed. N. F. R. Assoc.
Beaufort, S. C., Feb. 9, 1864.

THE SUMMONS.

My eye is full of sunbeams,
Of summer nights my language;
Beyond the dusty village bounds
I linger in my daily rounds.
And in the moonlight shadows lie.
I hear the wild bee hum his hymn,
The bird swings on the ripened wheat,
The long green lanes of the corn
Are filling in the winds of morn.
The locust shrills his song of heat.

Another song my spirit hears—
A deeper sound, that drowns them all—
A voice of pleading clanked with tears,
The call of human hopes and fears,
The Macedonian cry to Paul!
The storm-bell rings, the trumpet blows:
I know the word and countermeasures;
Wherever freedom's vanguard goes,
Where stand or fall her friends or foes,
I know the place that should be mine.
Shamed be the hands that tily fold,
And lips that woo the red record,
When lagging time the hour has tolled
For true with false and new with old
To fight the battles of the Lord!

O, brothers! blast by partial fate
With power to match the will and deed,
The bat of our summons comes too late,
Who sinks beneath his armor's weight,
And has no answer but God-speed!

For Zion's Herald.

THE CONSECRATED TONGUE.

In the order of the great Head of the church, the spiritual power of vital piety is demonstrated by the salutary fruits of the sanctified tongue—"Thoughts that breathe," converted into "words that burn," dropping from lips purified by a "live coal" from heaven's altar, "sharper than a two-edged sword, piercing to the dividing marrow of soul and spirit and of the joints and sinews, and is a discerning of the thoughts and intents of the heart." In announcing the terrors of the violated law, and proclaiming the day of vengeance of our God, the word strikes the guilty conscience with the momentum of a thunderbolt, and extorts from many the cry, "Men and brethren, what shall we do?" whilst others, "cut to the heart" by the same word, "resist the counsel of God against themselves," turn upon the messenger of truth, as did the murderers of the martyr Stephen, and "gnash upon him with their teeth." But the cloven tongue of fire is not restricted to the terrific work of writing the thunders of the law; it is equally potent in "binding up the broken-hearted," in comforting those that mourn, by a cordial application of the great and precious promises of the gospel—not indeed by extenuating the guilt of sin or retracting one jot or tittle from the impending penalty—but by crying with a voice of mercy, "Behold the Lamb of God that taketh away the sin of the world!"

Besides this, there is an ample field for the use of the consecrated Christian tongue in the wide range of social and private life, in "reproving, rebuking and exhorting, with all long-suffering and doctrine," both in season and out of season. All the emotions of the Christian heart find expression by the tongue, and all as the legitimate fruit as well as proof of the character of our holy religion. So important is this in the view of God, that he has authorized the declaration that "whoever offendeth not in word the same is a perfect man and able to bridle his whole body. That is, control himself in all other respects so as not to offend at all."

This entire control of the tongue appears of the greater significance if we consider the great amount of evils that are thus avoided, justly chargeable to the bad use of this "marked member." It is the spread of deception which misleads all but the very select of God; that mischievous slander, evil speaking, and backbiting which breeds dissension everywhere, and keeps society in a turmoil of trouble; that vindictive denunciation of persons, the legitimate fruits of envy or jealousy which arises from pride or disappointed ambition; that flattery which claims for self the meed of praise, and with an equally lavish hand confers it on others, apparently for the pleasure of concealing a consciousness of the want of merit in both parties; and that habit of doleful complaining, which never sees anything in the wide universe deserving a hearty thank-offering to God, and is always accompanied with a cloudy brow and ungracious mutterings in the presence of men.

Avoiding all these evils and many other kindred faults of the unbridled tongue, such as a frivolous levity, jesting, sneering at the innocent infirmities and harmless eccentricities of the good, and that querulous habit of evading the force of evangelical truth and duty by the "cunning craftiness" of "spiritual reasoning," which is so potent in the hands of skeptics in bringing odium upon both the truth and people of God. How can we withhold a tribute of profound homage to that mighty power of grace in controlling the human tongue that is ten thousand instances this torrent of evils is avoided, and perhaps in as many more effectually cured? Being redeemed from every evil work, and restored fully to its appropriate sphere, it becomes the eloquent interpreter of the renewed heart, and finds ample employment in praising the God of love and vindicating the claims of Christ upon the supreme affections of a dying world.

Brooklyn, N. Y.

For Zion's Herald.
HOPE AND PERSISTENCE FOR THE COUNTRY.

[The following is the concluding part of a discourse, delivered by the Rev. Thomas Ely, in the Methodist Episcopal Church, North Bridge Street, Nov. 25, 1863.]
And now, Fellow Citizens, let no man deceive you by the issue of a single battle or a single campaign. The human mind is so constituted that it fluctuates from one extreme to the other, just as the tide of battle rolls on favorably or adversely. If there is but a small advantage secured, which may be turned again within the next twenty-four hours, it is blazed abroad over the whole land, under the great capital heading, Glorious Victory—The Enemy Defeated—The Backbone of the Rebellion Broken. With this intelligence, often without the least foundation, comes the wildest enthusiasm; the highest appellations for the officers and men. They are called the saviors of the country, the deliverers of the nation, whose names are to be held in everlasting remembrance. With this intelligence comes the idea of a speedy peace, when the rebel States shall return to their allegiance, when the long summer day of property shall be restored, when the Stars and Stripes shall float in triumph in every breeze from the Gulf to the Canada, and from the Atlantic to the Pacific Ocean. All feel the favoring influence of the electric shock; the farmer, the mechanic, the mariner, the banker, the lawyer, the minister, the wife, the mother and the maid. But if reverses attend our arms, if the hard-fought battle, in which hundreds and thousands of our brave fathers, sons and brothers have sacrificed their lives, is not favorable in its results—if it does not meet the public expectation, though fought to the

last, and with desperation, the deep wall of disappointment is heard over the entire land. The minds of the people become desponding and gloomy; everything bears a dark and fearful aspect. The country is staggering on its last legs, and soon the hated banner of Southern despotism will wave in triumph over the free and independent States of America. Then in the agonies of despair they cast their anathemas upon the President, the Cabinet, the officers of the Army and Navy, and even the very men who have sacrificed their lives upon their country's altar. Then they boldly proclaim, if the President had not pursued a time-serving policy, if the army had taken a different position, if other officers had led the hosts to battle, other and better results would have taken place. O! how inconsistent and fickle is man!

But ought we, a great, intelligent, and Christian people, to expect the salvation of the nation, as the issue of a single battle? Ought we to be inflated with pride, with ecstasies of joy, with self-satisfaction, or with gloom, anxiety, and fearful foreboding just as the issue of a single battle may be? Is this the way a great and mighty nation, confident in themselves, in their God, should show their course? Is this their boasted strength and patriotism? Is this their love of liberty, of country, and family? O! tell it not in Gath, publish it not in the streets of Askelon, lest the uncircumcised triumph. While our joys should be moderated with every victory, our pride humbled by every triumph, a hundred battles and a hundred defeats should not in the least dampen our courage, or destroy our self-possession and confidence. Indeed, it should only produce in us new and increasing energy for the conflict, greater courage and power for the struggle, pressing us onward to the noble heroic achievements of a glorious victory, or death.

When Hannibal led his Carthaginian hosts over the Alps, and they spread themselves abroad over the rich and beautiful plains of Italy, it was with the expectation of capturing Rome, then the rising metropolis of the world. And if we look at the wonderful success of the Carthaginian hosts, the numerous battles fought, the numerous victories gained, together with the captured cities, the abundant spoil, that expectation appears well founded. But while Hannibal was advancing, defeating one army after another, the Romans were neither in despair nor imbecility. New armies were raised; new generals were appointed; new battles were fought. And even under this terrible pressure a respectable army was raised and sent into Africa to fight the enemy on his own soil. It was this steady purpose, this continued effort, which no apparent prosperity could change, no real adversity disturb, that not only delivered Rome from its peril, but in the end humbled Carthage in the dust. Let no man then deceive you by the issue of any one battle, or any one campaign. Let not a hundred battles or a hundred campaigns turn you from your course. Look at the grand object to be secured, and not to the mere incidents of the present moment. These may be favorable or otherwise for the present, but whatever they may be, we should never be turned from the great object before us—the restoration of all the States to the allegiance of the constitution and government of the United States. This is our work—the work of the present age, which must and shall be accomplished.

Then, O! ye men of America! ye who never bowed to the altars and crowns of despotism, rally to the standard and flag of your country. Rally with a will and purpose to overthrow and utterly destroy this monstrous and bloody rebellion, rally from the Atlantic to the Pacific, in the organization of one great and mighty army, that shall be like a wall of fire, moving with a power that shall be irresistible, with a majesty that shall be overwhelming, burying in its onward march every human being who will not yield to the constitution and flag of this great and glorious country.

ARE YOU WILLING TO SUFFER AFFLICTION?

When Christ comes and says, "I want you to consecrate your wealth to me," that seems hard. But when he comes and says, "I want to take your wealth all away from you—it is best that you should not have it any more; I want to take away from you all your friends; I want to make your road dark and rough; I want to do it because I love you; and I mean that shall be for glory in the end." For the present it will be hard, but it will last only for a short time, and its results will be more than repay you for what you suffer. Because I love you, you shall live also; but for the time being I want you to be poor, and I want you to be afflicted; when Christ comes and says this, how many of us can say, "Even so, Lord, do with me what seemeth thee good?"

Suppose, against your expectation, against your will, and when you are not at fault, God does strike down your tree of abundance; and suppose he snuff out the life of your body when you would find stand with health and vigor; and suppose he say, "I want you; I want to make your road dark and rough; I want to do it because I love you; and I mean that shall be for glory in the end." For the present it will be hard, but it will last only for a short time, and its results will be more than repay you for what you suffer. Because I love you, you shall live also; but for the time being I want you to be poor, and I want you to be afflicted; when Christ comes and says this, how many of us can say, "Even so, Lord, do with me what seemeth thee good?"

It has been said that true religion will make a man more thorough gentleman than all the courts in Europe. And it is true; for a man who is a gentleman as through gentlemen as any duke, simply because they have learned to fear God; and learning him, to restrain themselves, which is the very root and essence of all good breeding. And such a man was Abraham of old—a plain man, dwelling in tents, helping to tend his own cattle, fetching in the calf from the field himself, and dressing it for the guests with his own hand; but he was a gentleman, and he had said of him, a mighty prince, not merely in wealth of flocks and herds, but a prince in heart—*Reb. Charles Kingsley*.

PERSEVERANCE OF MIND IN A LITTLE BOY.

A gentleman, while passing through a street inhabited by poor people, in New York, heard an infantile voice from a basement crying, "Help! help!" He rushed in, and found a little five-year-old boy holding a bed-blanket around his little sister, two years younger, who had caught her clothes on fire; and the little hero had succeeded in extinguishing the flames. The boy, in answer to the question why he wrapped the bed-blanket around his sister's burning clothes, said his mother told him that was the way to put out the fire; and as he was so small, he "helped" help! "that was afraid that he could not succeed, and wanted some one to help him. He was then asked why he did not leave his sister, and run into the street and cry for help. He answered, with tears in his eyes, and a fixed determination of constancy, "No, I never would have left her. She was my sister. Had she burned up, I would have burned too."

AT GOD'S RIGHT HAND.

Death to the saints is not so much a penalty as it is a reward. It delivers them up, and lets them see such joys as eye hath not seen, nor ear heard, neither hath entered into the heart of man to conceive. Yes, a man may as well with a coal, point out the way to put out the fire; as with his pen or tongue express, or with his heart (were it as deep as the sea), conceive the fulness of those joys and sweeten of these pleasures, which the saints shall enjoy at God's right hand forevermore. For quality, they are pleasures; for quantity, fulness; for dignity, at God's right hand; for eternity, forevermore; and millions of years multiplied by millions, make not up a minute to this eternity—*Young*.

Instead of saying that man is the creature of circumstances, it would be nearer the mark to say, that man is the architect of circumstances—G. H. Levee.

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